

REPORT

ON

NATIVE PAPERS

FOR THE

Week ending the 23rd September 1893.

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LIST OF NEWSPAPERS.

No.	Names of newspapers.	Place of publication.	Reported number of subscribers.	Dates of papers received and examined for the week.
BENGALI.				
<i>Monthly.</i>				
1	"Māsik" ...	Calcutta	.....	15th September 1893.
<i>Fortnightly.</i>				
2	"Bankura Darpan" ...	Bankura	360	17th ditto.
3	"Grāmvāsi" ...	Ramkrishnapur, Howrah	1,000	
4	"Kaliyuga" ...	Calcutta	.....
5	"Kasipur Nivāsi" ...	Kasipur, Barisal	300	14th ditto.
6	"Navamihir" ...	Ghatail, Mymensingh	500	
7	"Sadar-o-Mufassal" ...	Tahirpur, Rajshahi	650	
8	"Ulubaria Darpan" ...	Ulubaria	755	16th August 1893.
<i>Tri-monthly.</i>				
9	"Hitakari" ...	Tangail Mymensingh...	800	
<i>Weekly.</i>				
10	"Bangavāsi" ...	Calcutta	20,000	16th September 1893.
11	"Banganivāsi-o-Prakriti" ...	Ditto	8,000	
12	"Burdwān Sanjivani" ...	Burdwan	320	12th ditto.
13	"Chāruvārtā" ...	Sherpur, Mymensingh	300	11th ditto.
14	"Chinsura Vārtāvaha" ...	Chinsura	.....	17th ditto.
15	"Dacca Prakāsh" ...	Dacca	5,000	17th ditto.
16	"Education Gazette" ...	Hooghly	1,050	15th ditto.
17	"Hindu Ranjikā" ...	Boalia, Rajshahi	312	
18	"Hitavādī" ...	Calcutta	3,000	14th ditto.
19	"Murshidābād Pratinidhi" ...	Berhampore	.....
20	"Pratikār" ...	Ditto	611	15th ditto.
21	"Rangpur Dikprakāsh" ...	Kakinia, Rangpur	170	
22	"Sahachar" ...	Calcutta	800-1,000	13th ditto.
23	"Samaj-o-Sāhitya" ...	Garibpore, Nadia	1,000	
24	"Samaya" ...	Calcutta	3,000	15th ditto.
25	"Sanjivani" ...	Ditto	4,000	16th ditto.
26	"Sansodhini" ...	Chittagong	.....
27	"Sāraswat Patra" ...	Dacca	(300-400)	16th ditto.
28	"Som Prakāsh" ...	Calcutta	800	18th ditto.
29	"Srimanta Sadagar" ...	Ditto	.....
30	"Sudhakar" ...	Ditto	3,600	First fortnight of <i>Asvin</i> 1300B.S.

No.	Names of newspapers.	Place of publication.	Reported number of subscribers.	Dates of papers received and examined for the week.	
Daily.					
31	" Banga Vidyā Prakāshikā "	Calcutta	500	17th to 21st September 1893. 18th to 20th ditto. 15th, 16th, and 18th to 21st September 1893.	
32	" Bengal Exchange Gazette "	Ditto	.....	
33	" Dainik-o-Samāchār Chandrikā "	Ditto	1,500		
34	" Samvād Prabhākar "	Ditto	1,435		
35	" Samvād Purnachandrodaya "	Ditto	300		
36	" Sulabh Dainik "	Ditto	.....	
ENGLISH AND BENGALI.					
Weekly.					
37	" Dacca Gazette " ...	Dacca	500-600	18th September 1893.	
HINDI.					
Monthly.					
38	" Darjeeling Mission ke Māsik Samāchār Patrika. "	Darjeeling	400	14th September 1893. 18th ditto.	
Weekly.					
39	" Aryāvarta "	Dinapore	750		
40	" Bihar Bandhu "	Bankipore	500		
41	" Bhārat Mitra "	Calcutta	1,500		
42	" Champaran Chandrika "	Bettiah	350		
43	" Desī Vyāpārī "	Calcutta	.....	
44	" Hindi Bangavāsī "	Ditto	5,000		
URDU.					
Weekly.					
45	" Akhbar-i-Al Punch "	Bankipore	750	7th and 14th September 1893. 18th September 1893. 15th ditto.	
46	" Anis "	Patna	.....	
47	" Calcutta Punch "	Calcutta	.....	
48	" Darussaltanat and Urdu Guide "	Ditto	300		
49	" General and Gauhariasfi "	Ditto	410		
50	" Mehre Monawar "	Muzaffarpur	.....	
51	" Reis-ul-Akhbar-i-Murshidabad "	Murshidabad	150		
52	" Setare Hind "	Arrah	.....	
53	" Shokh "	Monghyr	100		
URIYA.					
Monthly.					
54	" Asha "	Cuttack	80	17th and 24th August 1893. 16th and 23rd ditto. 19th and 26th ditto.	
55	" Echo "	Ditto	.....	
56	" Pradīp "	Ditto	.....	
57	" Samyabadi "	Ditto	.....	
58	" Taraka and Subhavartā "	Ditto	.....	
59	" Utkalprabhā "	Baripada	250		
Weekly.					
60	" Dipaka "	Cuttack	.....	
61	" Samvad Vāhika "	Balasore	225		
62	" Uriya and Navasamvād "	Ditto	420		
63	" Utkal Dīpikā "	Cuttack	400		
PAPERS PUBLISHED IN ASSAM.					
BENGALI.					
Fortnightly.					
64	" Paridarshak "	Sylhet	480	Second fortnight of Bhādra 1300 B.S. First fortnight of Āvin 1300 B.S.	
65	" Silchar "	Silchar	250		
66	" Srihattavāsī "	Sylhet	.....	

II.—HOME ADMINISTRATION.

(a)—Police.

A correspondent of the *Charuvarta* of the 11th September writing from Mriga in the Mymensingh district gives the following story as showing how the chaukidari tax is being rigorously collected in East Bengal at this time when there is severe distress in those parts caused by scarcity and floods:—

CHARUVARTA,
Sept. 11th, 1893.

Collection of the chaukidari tax during the distress in East Bengal.

Ram Chandra is a poor man, who with difficulty manages to earn a livelihood by the sweat of his brow, and his mother and a younger brother are the only two persons in his family who can render him any help. Ram Chandra is never able to pay his rents punctually. But still the zamindar does not oust him from his homestead, or sue him for arrears of rent. Owing to the failure of crops last year the poor man cannot at present get two full meals a day. There have been fearful floods this year in this part of the country, and the flood-water stands nearly three feet high on his *uthan* (house compound), so that it became impossible for him to remain in his hut much longer. Ram therefore thought of leaving it the next morning and taking refuge in his *dingee* (boat). Morning came, but the *dingee* had disappeared. It occurred to him that the wind had probably carried it away, but the fact that some other boats also were missing led him to conclude that his *dingee* must have been taken away by thieves. This misfortune was too much for Ram, and he knew not what to do. It was now noon, and the flood-water was still rising. Ram's mother saw in what predicament they all were, and began to weep and violently strike her breast with her hands, while his younger brother Lakshan began to cry in hunger. The old woman looked to see if there was anything in the rice-pot which might be given to the hungry boy, but not even a handful of rice did she find in it. She came to Ram and told him that there was neither rice nor money in the house, and that the only utensils they possessed were two *lotas* and two *thals*. These of course could be pawned, but as the *dingee* was missing, there was no getting out of the house to do that. Nothing therefore could be done for Lakshan who became restless in hunger.

The day was fast wearing away, and it was now afternoon, and nobody in the house had yet tasted any food. Just at this time Kalu chaukidar made his appearance at the door and enquired in a shrill loud voice if Ram was at home. Ram instantly came out and said—"It is well, chaukidar saheb, you have come at this time. Hear my prayer. See the condition of my house. My *dingee*, the only hope of this poor man, was stolen last night. You are Maharani's servant, and if you had done your work of watch and ward, this ruin would not have come upon me. Be that as it may, you must now do me the favour of tracing my missing boat, or this poor man will get drowned."

But the only reply the chaukidar saheb gave to Ram was—"Do not falsely give us a bad name. If there has been a theft, go and make your *izhar* before the daroga Babu." The chaukidar then put up a notice on Ram's door and went away, without deigning to answer the latter's repeated enquiries about it. For want of a boat Ram could not take the notice to any body to get it read and explained.

It was the third day, and for want of a boat Ram was unable to go to the thana and make his *izhar*. Rice, too, could not be procured for the same reason. There were two *kachus* in the house, and these were boiled and eaten. In the afternoon the chaukidar saheb again appeared on the scene accompanied by a few other persons. This time he demanded payment of the chaukidari-tax for the preceding six months, and fines and penalties imposed for non-payment in time—the whole amounting to one rupee and two annas and six pies. Ram piteously pleaded poverty and distress, and prayed that another month's time might be given him. "Let the floods subside, and I shall work and pay the tax. In the meantime, what have you done in the matter of my boat, chaukidar saheb?"

But no heed was paid to Ram's prayer, and the chaukidar saheb evidently grew angry and said—"His goods and chattels must be sold." He then entered into Ram's hut and seized and sold his two *lotas* and two *thals*. The

tax realised, the chaukidar saheb left the place, leaving Ram despondent and disconsolate.

This is only one instance of the sort of oppression that is being committed in the collection of the chaukidari tax. Who shall say that similar or even more heartrending cases than the one just narrated are not occurring in the country at this time?

KASIPUR NIVASI,
Sept. 14th, 1893.

2. The *Kasipurnivasi* of the 14th September says that on the 13th September last certain Mussalmans slaughtered a large cow on the public road in Barisal in front of the house of Babu Barada Prasanna Roy and skinned it then and there. The respectable Mussalmans of Barisal should advise their ignorant countrymen not to do any such thing in future, and the police should also look to the matter.

SAMAY,
Sept. 15th, 1893.

3. A correspondent of the *Samay* of the 15th September writing from Benares says that the authorities there have proclaimed by beat of drum that people found conversing in the street on the subject of the recent riots will be arrested by the police. The object of the proclamation is no doubt good, but it will in all likelihood produce harm by leading people to attach too much importance to the recent disturbances. As regards those who are bent on rioting, the proclamation will not deter them in any way. It will only furnish the lower grades of police officers with a handle for bribery and extortion.

SAMAY.

4. A correspondent of the same paper writing from Behala in the 24-Parganas district says that the other day a man named Manmatha Nath Bose, while passing the bridge over the new canal near Jamtola, was set upon by some ruffians, but as help came the latter made their escape, and the man was saved. Again, the road from Durgapur-Jamtola to Gopal Barik's Chaurasta is infested by budmashes. Travelling after nightfall in Joyrampur, Jaygari's ghat, &c., is positively dangerous. It is therefore desirable that a police-station should be established near the bridge over the khal at Jamtola.

SANJIVANI,
Sept. 16th, 1893.

5. The *Sanjivani* of the 16th September says that on the 3rd August last one Syama, a prostitute in Tangail, laid a complaint at the thana to the effect that at 10 o'clock on the previous night Babu Kailash Chandra Sanyal, the Court Sub-Inspector, Babu Chandi Charan Ghose, the nazir of the Criminal Court, Babu Suresh Chandra Banerji, the Jail Doctor, and Babu Mahim Chandra Rai, Sub-Inspector of the Gopalpore thana, had taken away her girl Sarat and forcibly outraged her modesty. Syama had gone to the thana on the previous night; but as the Inspector had then gone to bed, she had been unable to lodge her complaint. It is strange that though the complaint is of so serious a nature, and the more so as the girl is said to be still under age, the police has only recorded Syama's statement in the diary, and has taken no other action in the matter, and has not even informed the District Superintendent of Police of the complaint. It is said that the police has not investigated the matter because the complaint has come from a prostitute.

(b)—Working of the Courts.

CHARUVARTA,
Sept. 11th, 1893.

6. The *Charuvarta* of the 11th September says that though the Secretary of State has taken the greatest care in his despatch not to displease either the Bengal Government or the High Court by his decision, yet there is not the least doubt that he has after all upheld the *zid* of the Bengal Government. Indeed, the Secretary of State's decision has very much alarmed the writer. The Judges of the High Court should not certainly remain satisfied with the decision, for they should remember that it is on the independence of the High Court, of which they are the members, that the security of the people's life, property and honour depends. It is necessary, therefore, that the High Court Judges should at once set up an agitation to keep their powers intact. The writer hopes that the next Congress will protest against the Secretary of State's decision.

7. The *Hitavadi* of the 14th September has the following about Mr. Marsden's trial of cases as Chief Police Magistrate of Calcutta:—

Mr. Marsden, Chief Presidency Magistrate, Calcutta.

HITAVADI,
Sept. 14th, 1893.

1. A Babu was charged before him with having stolen a bottle of whisky from the godown of Messrs Wilson and Company, and sentenced to six months' imprisonment with hard labour. It seems that the Babu purchased one bottle of whisky from the Company's shop, but when he came out of the shop two bottles of whisky were found in his possession. His explanation was that he had already purchased one bottle from Messrs. Stanley and Company. Messrs. Stanley and Company's man also deposed to the fact of the Babu's being a customer of the Company. This is a perfectly satisfactory explanation. Moreover, as no outsider can have access to the godowns of Messrs. Wilson and Company, the story of the theft was untenable. Nevertheless, the man was sent to jail for six months!

2. But the same Mr. Marsden sentenced two Mussalmans, who were charged with having committed rape on a young Bengali girl, besides assaulting her aged father with *lattis*, to only 14 days' imprisonment with hard labour!

3. In another instance the same Magistrate sentenced only to six weeks' imprisonment a Eurasian *budmash*, Scott by name, who was guilty of having unlawfully detained an unmarried Eurasian girl and committed assault and various other acts of oppression on her.

4. In yet another case Mr. Marsden sentenced a washerman to one week's imprisonment for having ill-treated a donkey by making it carry an unusually heavy load. Mr. Justice Norris was complainant in that case. Those who read the daily papers can easily find out many such instances of judicial vagary on the part of the Chief Presidency Magistrate.

8. The *Pratihar* of the 15th September says that the Secretary of State's decision as to the relative powers, of the executive and the judiciary, has fully upheld the prestige of the High Court. The decision is that the Lieutenant-Governor has no right to interfere with the working of the High Court, and though the Lieutenant-Governor may in special cases unofficially criticise the decisions of the High Court, His Honour cannot openly defy that Court.

PRATIHAR,
Sept. 15th, 1893.

9. The *Sulabh Dainik* of the 16th September says that the courts of the North-Western Provinces seem to be determined on disposing of the cow-killing cases in a way which will please the Lieutenant-Governor, for no attempt is being made in the trials to elicit the truth. In Bihar and Azamgarh, where prosecutors and witnesses are all Muhammadans, the evidence of witnesses is being accepted without being subjected to the test of cross-examination. And this could not have been the case if the courts had not been pre-determined to punish all accused Hindus simply for the satisfaction of the Lieutenant-Governor. All Hindus—men, women, blind, lame, old—are being indiscriminately sent to jail. The Lieutenant-Governor, however, is not seeing what the courts are doing. British law seems banished from the North-Western Provinces, and an iron rule, in which the strong is oppressing the weak, is prevailing there.

SULABH DAINIK,
Sept. 16th, 1893.

10. The *Bankura Darpan* of the 17th September wishes to draw the attention of the Divisional Commissioner, who is now on a visit to Bankura, to the oppressions committed by the local Road Cess Department. The District Magistrate has done nothing to put them down. It cannot surely be the object of Government to increase its revenue by oppressing the people; and the Commissioner will undoubtedly look to the grievances of the people. The grievances may be summed up as follows:—

BANKURA DARPAN,
Sept. 17th, 1893.

Road cess oppression in Bankura.

1. The value of the produce of lands has been over-assessed for the purpose of the cess.

2. The income of the jungle lands has been over-assessed for the same purpose. The income of these lands per bigha is in reality four to six annas, but it has been estimated at eight annas for the purpose of the cess.

3. The value of houses in villages has been assessed at rates prevailing in the town.

4. Notices for the submission of road cess returns are not properly served.

5. Road cess notices are in innumerable instances issued in the names of dead persons, who are also fined for non-payment.

6. The cess demands are not barred by limitation, and the cess for seven or eight years are sometimes collected in one instalment.

7. The applications for the registration of names by people who have purchased portions of property assessed to the cess are refused.

8. Fines are being imposed at every step, and never remitted even when cause for their remission is shown.

9. The lands which are mentioned in the certificate as sold are not generally found in the original return.

10. There is no way of knowing when the sales are going to take place. These sales rarely take place before 4 P.M., when all people have left court.

DAINIK-O-SAMACHAR
CHANDRIKA,
Sept. 17th, 1893.

11. The *Dainik-o-Samachar Chandrika* of the 17th September has the following:—

The Balia trials.

Will not the oppression of the Hindus in the North-Western Provinces come to an end? A Hindu chaukidar was assaulted by some Musalmans during the celebration of the Mohurram festival. He brought a case against them in the court of the Assistant Magistrate of Balia and engaged some Hindu pleaders. But because he engaged many Hindu pleaders, and because many of his pleaders took no fees from him, the Magistrate has let off the defendants. Will peace be established by trials of this sort? The head of the District Police at Balia is also said to be an *avatar par excellence*.

SULABH DAINIK,
Sept. 21st, 1893.

12. The *Sulabh Dainik* of the 21st September has the following:—

Trial of riot cases in the North-Western Provinces.

We are tired of writing about the administration of justice in the North-Western Provinces, and are disgusted with the caprice and arbitrary conduct of the official body in those provinces. But still there has been no remedy. It is simply because the Viceroy is a weakminded and timid man, who is ignorant of politics, and blinded by love for his countrymen that the judicial administration has come into such bad repute. But what is that to him so long as his salary of two and a half lakhs a year is safe? His term of office is also about to expire. Why should he, in the closing days of his administration, forfeit the respect and goodwill of his countrymen? It is this fear that keeps him silent, speechless, and more inert than inertness itself. Or, how is it that he does not hear the dire and deafening noise of these riots? Has not the din of this dreadful anarchy reached his ears? How otherwise could he remain quiet after seeing the unrest which prevails in the empire, and the bias, partiality, ignorance of the law, extreme arbitrariness, and boyish frivolity that are being displayed by the officials of Government? It really grieves us to think that India has not been lucky enough to get even one manly ruler.

It is the officials who are primarily responsible for the late riots between the Hindus and Musalmans, and it is owing to their thoughtlessness and extreme stupidity that this fire has been kindled. But not even this has satisfied them, and they are fanning the fire, in order that all India may perish in the flames. The sooner these unprincipled officers are dismissed the better for the country. These men know not how to dispense justice, nor to treat the people with kindness; and the fact that the judicial administration of the country is placed in the hands of these reckless, rampant, wrong-headed officers accounts for the disastrous events which are now being witnessed.

A Commission should be appointed to enquire into the cause of these riots. It is certain that a careful enquiry will reveal many secrets and expose the high-handedness of the officials of the North-Western Provinces, who are dealing most arbitrarily with the Hindu accused. The proposal to appoint a Commission has alarmed the *Pioneer*; and well it may, for a Commission, if appointed, will bring serious discredit upon its friends and relations. This accounts for the extreme disfavour with which the *Pioneer* has received the proposal. And Government, which is in the leading strings of the *Pioneer*, is also opposed to the idea. There is therefore no expectation of justice for the people, and they must put up with oppression as best they can for such time as it pleases God to appoint for them.

As regards the administration of justice in the North-Western Provinces at the present time, it will be enough to say that Hindus are there pronounced guilty even if there be no evidence whatever against them. The fact of an accused being a Hindu is considered sufficient proof of his guilt, and his escape becomes impossible. He is not called upon to defend himself; nay defence is rather held to aggravate the offence charged against him. The object of English law is to protect the people, but what can people hope for if the law is abused by the Judges, and their will is made to take the place of law? Cases are being tried by Magistrates in which the defendants are charged with having disobeyed the orders of those officers, and thereby "insulted and defied" them. These officers thus combine in their own persons the functions of both complainant and Judge. And it is therefore no wonder that they are throwing all justice overboard, and are having their revenge upon those who had defied their authority. A few respectable Mussalmans gave evidence in favour of some Hindu accused, and the former have been characterised by the Magistrate as "traitors." How impudent and arbitrary! "*Traitors*, forsooth, for having spoken the truth in disregard of all considerations of caste and creed, and you who from your seat on the bench are trampling on justice are veritable incarnations of justice! Yes, it is conduct like this that enables these civilian worthies to rule India."

In the case of Amir Chand chaukidar against Abdul Samad tried by the Magistrate of Balia, the defendant was acquitted simply because the plaintiff, a Hindu, had engaged no less than nine pleaders to conduct his case—a fact which was considered by the Magistrate to be sufficient proof that the defendant Mussalman was heartily detested by the Hindus.

The way the officials are conducting themselves, the manner in which in the name of justice they are committing injustice and oppression, and the extreme arbitrariness which is being shown by them, are such as to make it extremely improbable that peace and order will be speedily restored in the North-Western Provinces. If, instead of being the weakminded ruler that he is, the Viceroy had been really a person fit to wield the sceptre, there would have been no such troubles in the country, and even if troubles had occurred, remedial measures would have been adopted by Government. Sir Charles Crosthwaite has kindled the fire, and the Viceroy benumbed with the cold of the Simla hills is enjoying and warming himself at it. Why should he then open his lips? "O Viceroy! O worthy Crosthwaite! There is no one here to call you to account for your doings. But before that Throne, in the presence of which there shall remain no distinction of Hindu and Mussalman, white and black, rich and poor, you will have one day to render an account of your stewardship. We are calling that day to your mind, for it may be you have forgotten all about it. You must get your explanation ready from this time."

(c)—*Jails.*

13. The *Dainik-o-Samachar Chandrika* of the 19th September says that the Lushai Chief, who some time ago murdered a fellow Lushai prisoner at the Alipore Jail, and was pronounced insane by the jury at the Alipore Sessions, is in a very bad condition, and is said to be, if the Anglo-Indian papers are to be believed, on the point of death. But why so?

It behoves the authorities to enquire whether this is the result of any oppression committed upon the insane man, or whether he has been suffering from any disease, and, if so, whether he has received proper medical assistance.

DAINIK-O-SAMACHAR
CHANDRIKA,
Sept. 19th, 1893.

(d)—*Education.*

14. A correspondent of the *Sudhakar* of the 15th September gives the following stories as illustrating the very defective education which is given in the Madrassas:—

SUDHAKAR,
Sept. 15th, 1893.

(1) A Maulavi once said that Nawab Wajid Ali Shah was the Nawab of Hyderabad.

(2) A Maulavi once expressed himself to the effect that India had been always governed by Hindus. According to him, the Mussulman rulers who

governed the country were very few in number, and reigned for a very short time.

(3) A Maulavi once said that the Kohinoor and the Peacock throne belonged to Ranjit Singh.

(4) A Maulavi was once heard to say that, with the exception of the Sultan of Turkey and the Amir of Cabul, there are no independent Muhammadan rulers at the present time.

(5) According to one Maulavi, Gaur, the old capital of Bengal, was never occupied by the Muhammadans, because the title Raja, which belonged to the rulers of Gaur, can be held only by a Hindu.

(6) According to another Maulavi there is no History of India written in Persian. And as he does not know English and Bengali, he has read no work on the history of this country.

(7) Another Maulavi thinks that history and geography are worthless subjects, the former recording only battles and successions, and the latter treating of countries, mountains, rivers, &c., which no one has any interest in knowing much about.

(e)—*Local Self-Government and Municipal Administration.*

BANKURA DARPAN,
Sept. 17th, 1893.

15. A correspondent of the *Bankura Darpan* of the 17th September says that cattle in the pound at the Raipur bazar in the district of Bankura are not properly taken care of. They sometimes get no food and water.

The cattle-pound at the Raipur bazar in the district of Bankura.

DACCA GAZETTE,
Sept. 18th, 1893.

16. The *Dacca Gazette* of the 18th September has heard a serious charge brought against the clerk of the Munshiganj Local Board in the Dacca district. It is said that he has for years kept no regular accounts of the

The clerk of the Munshiganj Local Board, Dacca district.

expenditure of the contingent grant, which amounts to Rs. 60 per annum. It is a very suspicious circumstance against him that the total of actual contingent expenses has been shown to be the same for a number of years, though this could not be, seeing that these expenses must be, in years of election, far in excess of those of ordinary years. It is clear from all this that all is not right in the Munshiganj Local Board. The matter in hand is no doubt a small one, but it is in scrupulous carefulness in small matters that the essence of local self-government lies.

(f)—*Questions affecting the land.*

DACCA GAZETTE,
Sept. 18th, 1893.

17. A correspondent of the *Dacca Gazette* of the 18th September writes as follows in regard to the settlement of the Sarail pargana in the Tippera district:—

The Settlement of the Sarail pargana in the Tippera district.

The Sarail pargana in the Tippera district is the zamindari of Babu Asutosh Rai, and contains 714 square miles. It is therefore a large pargana. The pargana has been recently settled under Chapter X of the Tenancy Act. It should be remembered, however, that the Settlement Officer, Babu Kali Sankar Sen, Deputy Collector, was not vested with powers under section 112 of the Act. There were many secret reasons why the raiyats did not protest at the time against the action of Government in not vesting the Settlement Officer with powers under that section. These reasons need not be published now, for their publication will lead to very serious disclosures.

The settlement has proved prejudicial to the interests of both the zamindar and the raiyats, who do not know how to mend the mischief it has done.

Under Chapter X of the Tenancy Act the record of rights prepared in the course of a settlement comes into force in the year following that in which it is finally published. The record of rights in the present settlement was finally published in the beginning of 1893. But not even the zamindar got copies of the papers before June last, and the raiyats have not got them as yet. The reason of this delay in supplying copies of the papers is not quite apparent. Is it to be supposed that the final publication of the record took place before the papers from which it was to be compiled were ready? If so, the conduct of the officers employed on the settlement cannot be too severely censured.

If the settlement had been made in accordance with the *chitas* and *maps* prepared, nothing but good would have resulted from it, and Government's

good intention would have been clearly seen. But unfortunately it has not been so on account of the Settlement Officer's arbitrary conduct and lack of judgment. The affidavit made by one Nabin Chandra Bhattacharyya of Chunta against the conduct of the Settlement Officer and his subordinates contains the following among several other charges:—Under clause 16 of the rules framed by Government for settlement operations under the Tenancy Act, before a *khatian* is prepared due notice of it is required to be given to the raiyats, and the draft *khatian* ought to be published for their information. But in Sarail neither of these conditions were fulfilled, and the raiyats were therefore left in complete ignorance of the contents of the *khatians*. It is true the Settlement Officer since employed some *tajdig* muharrirs to verify the contents of the *khatians*, but those officers, instead of going from village to village verifying the contents of the *khatian* in the presence of the raiyats, did what men drawing poor pay, and invested with large powers for mischief might be expected to do. And it is on the authority of such incorrect papers that the settlement of Sarail has been made. The raiyats had, however, hoped that matters would be set right when the Settlement Officer would hear objections. But in this, too, they were disappointed, for the Settlement Officer hurried through two, three, or even four villages in the course of a day, staying nowhere more than an hour or two. This was the way in which objections were heard and the rates of rent fixed in most places. In some places, again, the Deputy Babu spent the whole day in enjoying himself. The following are some of the causes of the incorrectness of the papers:—

- (1) Rent-free lands have in several cases been classed with lands paying rent.
- (2) Settlements of rent-paying lands have in several cases been made with persons other than their true owners.
- (3) Settlements have been made for the same lands with more than one person.
- (4) The total of rent and land for each raiyat in the *khatian* does not in several cases tally with the result obtained by summing up the separate items.
- (5) Tenures have been classed as raiyati holdings and *vice versa*.

Indeed, the papers are full of mistakes, and it is doubtful whether they can ever be produced as evidence in the law courts. Now, the question is, how did the papers come to be so incorrectly prepared? And the answer is, owing to the ignorance and corruption of the staff employed in the operations. Indeed, the whole Brahmanbaria sub-division was full of rumours regarding the taking of illegal gratification by the Settlement Officer's staff. That officer himself had no alternative but to wink at the doings of his subordinates, for they were all his own men, either relatives and acquaintances, or menial servants.

It is said that his servant and his cook's father have got some lands settled in their names.

There would not have been the various inaccuracies referred to above if the notices had been duly served and the draft *khatians* duly published under clause 16 of the rules. The Settlement Officer cannot be too much blamed for giving all the responsible work to poorly paid subordinates, keeping enjoyment for himself. The location of his office at Brahmanbaria was a source of serious inconvenience to raiyats who live at a distance, and who could not therefore make any complaints against what his subordinates did. And not even the raiyats who live near Brahmanbaria were allowed by his subordinates to enter the office. And he himself was very irregular in attending office.

(h)—General.

18. A correspondent of the *Kasipurnivasi* of the 14th September complains of delay in the arrival of dāk at Gournadi, in the district of Barisal. The dāk is now brought by the steamer plying between Barisal and Madaripore, and the irregularity of the steamer service is responsible for the delay. The authorities ought to arrange with the steamer company for prompt carriage of the dāk.

KASIPUR NIVASI,
Sept. 14th, 1893.

HITAVADI,
Sept. 14th, 1893.

19. The *Hitavadi* of the 14th September says that the punishment which has been inflicted on Mr. Radice has not at

Mr. Radice's punishment.

all been such as the rebuke administered to him demanded. Still, considering that Mr. Radice might very well have been allowed to escape scotfree, the people must thank themselves for the punishment, however light, which has been inflicted on him. Will other hotheaded hakims take lesson from it?

HITAVADI.

20. The same paper has the following:—

Government in the cow-killing riots.

There is no better way of justifying oneself than by making one man responsible for another man's faults. Just and conscientious people of course scorn to have recourse to this trick, which, the writer regrets to say, the European officers of Government in this country are very fond of using. Whenever a particular class of people incur their displeasure, they try to fasten on them the faults and shortcomings committed by others. This was seen during the Ilbert Bill agitation. The natives then incurred the displeasure of the officials, and so the faults committed by individual natives were freely ascribed to the natives as a body. A mehter, at that time committed a criminal assault on the wife of Mr. Hume, and his offence was condemned by the European community as a characteristic failing of all natives. In the same way the recent riots in Bombay have been set down to the account of the Congress movement. The Gorakshani Sabhas in the North-Western Provinces happen to be in the black books of the officials at the present moment, and all cow-slaughter riots which have happened there this year are being ascribed to these Sabhas. Sir Charles Crosthwaite has expressed this opinion in his resolution on the subject. But the offence of these Sabhas consists in their attempt to prevent the wholesale destruction of cattle. Considering the rate at which these animals are now slaughtered in India, it is not at all unlikely that, if steps are not taken to put a stop to this destruction, the bovine race will be extinct in India. The Sabhas therefore must be admitted to be engaged in doing a very good work. Moreover, the Hindus consider it a primary religious duty to protect and to take care of cows. And no one can object to their performance of this duty in a lawful way. Now the Sabhas have hitherto conducted themselves in such a way that no blame can attach to them. Nevertheless, the officials are anxious to hold them responsible for the recent cow-killing disturbances. The Sabhas have recently passed two resolutions, compelling all Hindus to contribute to their support under pain of severe caste penalties, and empowering the keepers of pounds established by themselves to levy fines on owners of cattle (also Hindus) trespassing into other people's grounds. These resolutions have been quoted by Sir Charles to prove the connection of the Sabhas with the riots, but what this connection is the writer fails to see. His Honour has also referred to certain cases in which Hindus tried to rescue cattle from Mussalmans and Mussalman butchers. But ought the Sabhas to be held responsible for these occurrences? Pandit Vishnu Narayan Dhar has proved that the riots were due to the injudicious conduct of Mr. Dupernex, who gave permission to slaughter cows in places where they were never slaughtered before, and thereby incited the Hindus to riots. But with the object of exculpating its own officers the Government of the North-Western Provinces has suppressed those facts and thrown all the blame on the Gorakshani Sabhas. A perusal of Sir Charles Crosthwaite's resolution has deeply pained the writer. It seems that like his predecessor Sir Charles, too, is an advocate of the *divide et impera* policy.

SULABH DAINIK,
Sept. 15th, 1893.

21. The *Sulabh Dainik* of the 15th September is astounded to hear that the

The North-Western Provinces authorities in the cow-killing quarrels.

authorities in Benares have issued a proclamation to the effect that whosoever in that city talks about the cow-killing riots shall be arrested, and says that if such a proclamation has been really issued then nothing short of anarchy is prevailing in the holy city. It is difficult to say what the Lieutenant-Governor of the North-Western Provinces means by such actions.

It is also said that Government is about to put Mussalman Deputy Magistrates in the place of the Hindu Deputy Magistrates in Benares. But will not this action of Government be taken by ignorant and stupid Mussalmans in the light of an encouragement to themselves? Some Mussalman roughs are said to be

already prohibiting the Hindus to ring bells and blow conch-shells in the temple of Bisweswar.

If Sir Charles Crosthwaite had been the ruler of any other country he would have been severely taken to task for his doings. But in India the authorities can do anything they like.

The writer is sorry to find Lord Lansdowne perfectly indifferent to the doings of the officials in the North-Western Provinces. His Lordship ought, in the exercise of his supreme executive powers, to make a thorough investigation into the cow-killing quarrels, and check the highhanded proceedings of the Lieutenant-Governor and the officials of the North-Western Provinces. Will not His Lordship be able to restore friendly feelings between Hindus and Mussalmans before leaving the country?

22. The *Samay* of the 15th September refers to the recent cow-slaughter riot at Kuath in the district of Shahabad, and makes the following remarks :—

SAMAY,
Sept. 15th, 1893.

Sir Charles Crosthwaite will probably see his mistake now. The occurrence of this riot has shown that lawlessness cannot be checked simply by inflicting punishments. If that had been possible, the extremely oppressive treatment of the Hindus at Azamgarh and Balia would have deterred their brethren of the neighbouring district of Shahabad from committing a fresh riot. It is hoped that the Lieutenant-Governor of the North-Western Provinces will henceforward adopt a different and a reasonable method of preventing riots.

23. The same paper strongly condemns Government for granting compensation allowances to the European members of the services. In a sense Government may be said to rule India for the sake of the happiness and convenience of its European officers. These officers do what they like, and Government connives at their doings. Government professes to be anxious to remove the wants of the people, and yet in practice it acts contrary to its professions. The interests of crores of its native subjects seem to fade out of its memory whenever those interests happen to clash with the interests of its European officers, for then it gives preference to the fancied grievances of the latter over the real wants of the former. Both the press and the public asked Government to curtail expenditure, but Government has paid no heed to that request. It is curtailing its educational expenditure, and it is obliged to defer the execution of sanitary reforms; but its economic mood lasts only so long as native interests demand its attention, and the interests of its own countrymen are in the background.

SAMAY.

24. The same paper refers to Sir Antony MacDonnell's letter on the Radice case, and makes the following observations :—

SAMAY.

The Lieutenant-Governor's decision in this case has heightend his reputation for impartiality. Though considering the gravity of his offence Mr. Radice must be admitted to have been lightly punished, it is doubtful whether any other Lieutenant-Governor would have inflicted even this light punishment on him. The public should remember in this connection the sort of punishment which was inflicted on Mr. Phillips by Sir Charles Elliott. Thus by punishing Mr. Radice, Sir Antony has deserved the hearty thanks of the people. A Bengali translation of the Government letter is then given, and the following remarks are made :—

The letter has brought to light the shortcomings of certain high officials, and that is the reason why the writer has given a translation of the whole of it. The case has clearly shown how European officers of Government grossly oppress people in the mufassal, and how high officials above them try to shield them from the consequences of their acts. His Honour has expressed disapprobation of the conduct of the Commissioner and the Settlement Officer of Orissa in connection with this case, but it is not likely that this expression of displeasure will have any effect on those officials. Some sort of punishment should also have been inflicted on the latter. Again, the reputation of Government would have increased if the Lieutenant-Governor had seen his way to granting Mahapatra permission to criminally prosecute Mr. Radice. It is very improper for Government to show any indulgence to an officer who, like

Mr. Radice, can be guilty of such offences as those with which he was charged.

SAMAY,
Sept. 15th, 1893.

25. The same paper has the following :—

Sir Charles Crosthwaite and the cow slaughter riots.

On the 17th August last Sir Charles Crosthwaite went to Gandi, a village two miles distant from Azamgarh, and asked a Brahman to tell him how the riots originated. Then by way of encouraging him to tell his story His Honour remarked: "Perhaps 'some Babu' incited the local Hindus to these riots." The Brahman of course contradicted His Honour, and described how the injudicious conduct of the officers brought about the riots. The incident, however, proves that Sir Charles bears a grudge against the educated classes and against Bengali Babus in particular. To suspect the Bengalis and the educated classes and to express contempt for them in this way is certainly very improper of a high official like Sir Charles. It was rumoured some time ago that Government would let off all the rioters for once, but there is no truth in this, and Government is determined to crush the Hindus who joined in the riots. It is the one-sided character of Sir Charles' speech at the Azamgarh durbar that has led the writer to say all this. In the course of that speech His Honour threatened to inflict severe punishment on the rioters; but he should bear in mind that fear of punishment will never deter people from engaging in these religious quarrels. Threat of punishment will therefore tend to increase instead of diminishing the lawlessness in the country. It is now His Honour's duty to institute an enquiry into the cause of these riots, and to take steps to re-establish good relations between the two peoples. The writer thinks that Sir Charles is in error, and has therefore tried to set him right.

SAMAY.

26. The same paper says that though the Judges of the High Court have

Separation of judicial and executive functions.

more than once pointed out the impropriety of uniting judicial and executive functions in the same person, Government remains perfectly indifferent in the matter. Its indifference is due to a fear lest a separation of the functions should check lawless conduct on the part of the authorities in the mufassal.

SANJIVANI,
Sept. 16th, 1893.

27. The *Sanjivani* of the 16th September says that though Mr. Phillips

Government orders in the Radice case.

committed most highhanded oppressions upon Raja Suryya Kanta, yet Sir Charles Elliott, far from taking any really serious steps, did not administer to him even a sharp rebuke. But the present just ruler of Bengal, Sir Antony MacDonnell, has adequately punished Mr. Radice of Balasore for his high-handed doings, and has thereby satisfied everybody. It is hoped that the civilians will take a lesson from Mr. Radice's punishment. It is a matter of extreme regret that Sir Antony MacDonnell should leave Bengal soon, making room for Sir Charles Elliott, who is coming back to harass the people.

The investigation made in the Balasore case has clearly shown why civilians, though committing offences, cannot be brought to justice, and why the misdoings of this body of public servants seldom come to the knowledge of the public. It is now perfectly clear that the superior civilian officers always try their best to hush up oppressions and wrong acts committed by their civilian subordinates and to ward off from them their deserved punishments. But it is no less clear that under a just and keen-eyed ruler like Sir Antony MacDonnell, not even the greatest care on the part of the superior officers will avail to hide offences committed by their subordinate civilian officers. Indeed, the people of Bengal may well ask, when will Sir Antony again come to grace the throne of Bengal?

SANJIVANI.

28. The same paper complains of the large number of toddy shops in

Toddy shops in the 24-Parganas.

Mahestala on the Kidderpore-Budge-Budge road in the 24-Parganas. Lately one night some toddy drinkers attacked the driver of the mail coach, and similar attacks are said to have twice occurred before. The shops near the higher class school and the post office have become a perfect nuisance. The establishment of a large number of toddy shops has been a temptation to even women and boys, and it is hoped that the Magistrate of the district will order the abolition of some of them.

29. The *Bangavasi* of the 16th September says that the punishment inflicted on Mr. Radice, Assistant Settlement Officer of Bala-sore, has been adequate to his offence, and expresses the hope that other civilians will take a lesson from his punishment.

BANGAVASI,
Sept. 16th, 1893.

30. A correspondent of the *Bankura Darpan* of the 17th September says that the jurisdiction of the Raipur thana being extensive, two post offices within the thana are not sufficient for the purpose of prompt distribution of letters. The postal authorities are therefore asked to establish one or two additional post offices in different places within the thana.

BANKURA DARPAN,
Sept. 17th, 1893.

31. The *Dacca Gazette* of the 18th September asks if Government has acted wisely in appointing Babu Jagadis Chandra Sen, a resident of the Dacca district, to be the Income-tax Deputy Collector of Dacca.

DACCA GAZETTE,
Sept. 18th, 1893.

32. The *Dainik-o-Samachar Chandrika* of the 20th September has the following on the Basantpur riot in the Saran district:—

DAINIK-O-SAMACHAR
CHANDRIKA,
Sept. 20th, 1893.

The Government of the North-Western Provinces and the cow-slaughter riots.

The *Englishman* and other newspapers, who are blaming the Hindus and the Gorakshani Sabhas for the recent cow-killing riots, should first of all answer the following questions in connection with the Basantpur affair:—

1. Whether or not there were no more than six Mussalman butchers in charge of the Commissariat cattle.

2. Whether or not the butchers made any offensive demonstration on their way.

3. Whether or not they wilfully passed through Hindu villages.

4. Whether or not they were the first to quarrel with some Hindus.

5. Whether or not some among them offended a Hindu by exhibiting in his presence by gesture and otherwise the process of cow-slaughter.

6. Whether or not at the very moment the butchers reached the Basantpur police-station the Hindus came to the daroga and offered to purchase the cattle.

7. Whether or not on finding themselves safe in the thana the butchers made any insulting demonstrations in the presence of the Hindus.

8. Whether or not all or nearly all the constables in the thana were Mussalmans.

9. Whether or not the thana people any way ill-treated the Hindus.

10. Whether or not the Hindus were the first to attack the thana.

11. When did the planter volunteers come to the thana.

12. How is it that while on their way to the thana the sight of a planter and his servants put the Hindus to flight; but when in the thana the sight of 10 or 12 planters armed with guns did not intimidate them.

13. Whether or not blank cartridges were fired.

14. Whether or not bullets were used from the first.

15. Whether or not the planter volunteers also fired on the Hindus.

To protect cows is a primary religious duty of all Hindus, and no preaching is required to make them do this duty. The ignorant Hindu villagers of Bihar are no doubt very shortsighted, for they grow desperate at the sight of cattle intended for slaughter, and do not think of the consequences of their interference. But this is no new trait in their character, for all Hindus are moved like them at the sight of cattle led to slaughter. This is proved by the *Englishman* newspaper's correspondent, who shows how in the concluding days of the Sepoy mutiny, when Englishmen dyed the country red with the people's blood, the Hindus tried to prevent the slaughter of some Commissariat cattle. In his *mantras* which he has to recite every day, the Hindu worships the cow. Even in his salutation to the Deity, the name of the cow is coupled with that of the Brahman. He therefore requires no pressure from without to do what he can to protect the cow. In the old days of English rule in India, when there were no Gorakshani Sabhas in the country, many sahebs in Bombay were in the habit of collecting money from the Jainas by threatening to kill animals in their

presence. Now, a Hindu cherishes greater love for the cow than a Jaina does for sentient creatures in general. All true Hindus worship the cow. So long as the Mussalmans did not make any noise or demonstration in connection with cow-slaughter, so long the Hindus betrayed no hostile or desperate spirit.

If all Mussalman emperors had been like Akbar, cow-slaughter would never have been practised in India. It was prevalent in India before the time of Akbar, and the latter, though he did not succeed in putting a stop to it altogether, checked it very largely. And so long as the English officials followed the policy of Akbar in this respect, so long there were no cow-killing disturbances. But with the abandonment of that policy disturbances have commenced. The Lieutenant-Governor of the North-Western Provinces is trying to screen all his guilty officials; but if there be such a thing as *dharma* in this world, truth will not long remain hidden, and the facts that the recent disturbances were due to the officials having encouraged Mussalmans to slaughter cows in all places indiscriminately, that in self-defence they are now trying to establish various charges against the Hindus, and are committing various acts of oppression on them, and that the Hindus did not, as a matter of fact, conspire to prevent Mussalmans from slaughtering cows will sooner or later become known to all. The riot in Bihar is due to the injudicious conduct of the officials of the North-Western Provinces. The officials at Azamgar and Bihar have excited the Hindus, and the excitement has travelled from the west to the east bank of the Gandak. But then Bihar is under the rule of Sir Antony MacDonnell, and His Honour will not allow his officials to go wrong, and so the writer expects no disturbance in Bengal and Bihar like those which have happened in the North-Western Provinces.

DAINIK-O-SAMACHAR
CHANDRIKA,
Sept. 20th, 1893.

33. The same paper has learnt from the *Lucknow Advocate* that the Lieutenant-Governor of the North-Western Provinces contemplates excluding native officers, zamindars, talukdars, &c., from his levees. Circulars have been issued to Magistrates, informing them that natives will be permitted to attend only the Commissioners' darbars. The writer will not be sorry if this be true. Natives gain nothing by attending levees, where their presence serves only to increase the prestige of their rulers. Thus, while the exclusion of the natives from levees will inflict no loss upon them, it will increase the bad name of Government.

III.—LEGISLATIVE.

BURDWAN SANJIVANI,
Sept. 12th, 1893.

34. The *Burdwan Sanjivani* of the 12th September says that the Road Cess law stands in need of amendment. Under the law as it stands, patnidars find it very difficult to realize the road cess from the raiyats, for whom they have to pay it beforehand to the zamindars. When asked to pay, the raiyats owning lakhiraj lands refuse payment on the plea that the revaluation rolls were not served on them. Now, the service of these rolls is entrusted to the Collector's nazir, and neither zamindars nor patnidars have anything to do with it. Nevertheless, the nazir's returns are not accepted as evidence of service, and the patnidar's case stands or falls according to his own ability or inability to furnish independent proof on the point. The law in this respect stands in need of change.

Again, under the law the zamindars can require the patnidars to pay the cess in twelve kists, and the managers of the Burdwan Raj estate are actually trying to enforce this provision of the law in the case of its patnidars. But the latter can realize the cess from the raiyats only in three or four kists at the best. Thus, the enforcement of the provision in question will mean great hardship to the patnidars. The law stands in need of amendment in this respect also. The fines which are frequently imposed under it have thoroughly exasperated the people. Road cess notices are frequently issued in the names of dead persons, who are also fined for non-payment of the road cess. But when the time for collecting the fines comes, the goods and chattels of the dead men's heirs are attached, and no heed is paid to their protests. Practices like these should be put down and the law amended accordingly.

BANGAVASI,
Sept. 16th, 1893.

35. Referring to the order issued to the Madras Government by the Government of India to the effect that no report on the working of the Consent Act is to be submitted in future, the *Bangavasi* of the 16th September says that by this time

the authorities have probably come to see that there was no necessity for passing the Act. But now that the prestige of Government has been fully maintained by its passing, it is to be hoped that the authorities will see fit to repeal it, and thus soothe the wounded feelings of their subjects. The wound made in the people's hearts need not be kept open by maintaining an enactment which has clearly no *raison d'être*.

V.—PROSPECTS OF THE CROPS AND CONDITION OF THE PEOPLE.

36. The *Kasipur Nivasi* of the 14th September says that nearly all parts of the district of Barisal are suffering from scarcity.

KASIPUR NIVASI,
Sept. 14th, 1893.

Distress in Barisal.

The relief which was given by the District Board to the Gournadi thana was not sufficient, and that relief has now been stopped. Government and the Board ought to come forward to help the distressed. It is rumoured that at Kirtipasa a man of the Sankhabanik caste has died of starvation, and his family is quite destitute. Sasi Babu, the educated zamindar of Kirtipasa, has opened an *annasatra* there. Other zamindars are also distributing rice, &c., to the poor.

37. A correspondent of the *Hitavadi* of the 14th September says that at

HITAVADI,
Sept. 14th, 1893.

Distress in the Narail sub-division of the Jessore district.

Pakuria, a village within the jurisdiction of the Alkadanga outpost in the Narail sub-division of the Jessore district, one Badulla Karikar has died of starvation, and that there is very little hope of his wife and children surviving the distress which is prevailing in that part of the district. Again, the wives and children of Maijoddi Sheik and Akajaddi Sheik of the same village are suffering from anæmia, dropsy &c., brought on by eating *dheps* or lily-seeds. There are people in the village who are now living on *kachu* and *thor*. There is considerable distress also in Helencha, Belobana, Rudrabona, Dhabni, Arpara, Uthali and other villages in the district, and people are living on one meal a day, or at intervals of two or three days. Some deaths from starvation have already occurred.

38. A correspondent of the *Saraswat Patra* of the 16th September

SARASWAT PATRA,
Sept. 16th, 1893.

Distress in the Dacca district.

writing from Bikrampur in the Dacca district says that one Harimohan Datta, a resident of Raipur, committed suicide the other day owing to his inability to procure food for his family. Who can say how many deaths from a similar cause are taking place in this season of scarcity?

39. The *Bangavasi* of the 16th September has learnt that the raiyats in

BANGAVASI,
Sept. 16th, 1893.

Distress in the Jessore district.

the villages Baril, Kasipur, Bangeswar, Bhola, Thampur, Dhuljuri, Sirgram, Panua, Kumrul and many others within the jurisdiction of the Muhammadpur thana in the Jessore district are in a most pitiable condition owing to scarcity. The *aus* crop has been completely destroyed. Rice is selling at seven to eight pice per seer. People are getting one meal a day, or on alternate days. Some people have to live for days together only on *kachu* and *thor*.

40. The same paper has learnt that the *aus* crop has been completely

BANGAVASI.

Distress in the Backergunge district.

destroyed in the Backergunge district, and the seeds of the *aman* crop have also been for the most part destroyed. Rice is selling at Rs. 6 to Rs. 6-4 per maund, and is not always available even at that price. Deaths are occurring from starvation, and some have even committed suicide in order to avoid starvation. A raiyat in the *khanabari* of Babus Sasi Kumar Rai Chaudury and Rohini Kumar Rai Chaudhury of Kirtipasa committed suicide. Babu Sasi Kumar has since opened a hotel for the public, where anybody may get a meal free of charge at any time between 10 A.M. to 4 P.M.

41. Babu Kamakshya Charan Bandyopadhyaya, of Munshiganj, late assistant

BANGAVASI.

Distress in the Munshiganj sub-division of the Dacca district.

teacher in the Dacca Medical School, writes in the same paper as follows:—

Bikrampur has been visited by a severe famine. The houses are under water owing to the floods, and rice is selling at Rs. 5 to Rs. 5-8 per maund. Most people are getting a meal at intervals of two or three days, and some do not get even that. Hundreds of poor people are flocking to

the Munshiganj town and are begging. Babu Sris Chandra Ghosh, Sub-divisional Officer of Munshiganj, has collected money and rice from the rich people in order to give alms to the poor. From this stock we took two maunds of rice and Rs. 2 in cash, and visited the villages Panchgaon, Chitrakara, Kukradi, Garurgaon and Hasail. About three hundred poor people applied to us for relief, but our small stock of rice and money was distributed only among those who had been starving for two or three days. After our distribution was over, we heard that two women of Kukradi had been starving for three days. We at once set out for Kukradi, and on arrival there were really pained to see the miserable condition of the poor women. Their hut had come down in the floods, and under the thatching were found three women and three girls quite emaciated and almost in a senseless condition and unable to walk or speak. We instantly had rice brought from the nearest hât, and, having cooked it with the help of some women of the neighbourhood, fed the two women and the three girls. As we were about to return to Munshiganj after making provision for these women and girls, we came to know that five widows were starving for the last two days. On arriving at their house we were told that they had sold every household article they possessed, and had nothing left now to procure even a pice worth of food. They had asked for help from many people, but had been disappointed. The condition of these women pained us very much, and we gave them Rs. 5. But unless they soon get more relief there is no knowing what their lot will be. The District Magistrate paid a visit to Munshiganj, and, on seeing the condition of the people, asked the Sub-divisional Officer to raise subscriptions from the rich people, as there was no hope of any grant being received from Government. He also promised to consider whether any help could be rendered from the District Board funds. He paid Rs. 25 from his own pocket for distribution among the poor. It behoves the public to render all the help they can to their famine-stricken countrymen. Subscriptions may be sent to the Sub-divisional Officer of Munshiganj or to the correspondent.

BANGAVASI,
Sept. 16th, 1893.

42. The same paper says that reports of deaths from scarcity are coming from East Bengal. According to the *Dacca Prakash* newspaper, two deaths near Suapur Bazar in Dacca, one death in a village near Bahar, and one death near Taltola are all ascribed to starvation. What do the authorities say now? Was not the famine fund created with the ostensible object of preventing death from starvation?

BANGAVASI.

43. The same paper has learnt from a correspondent that deaths from starvation are taking place in the Madaripur sub-division of the Faridpur district, and that there are no people in these parts who can help the distressed. The writer asks if there is not a Magistrate in charge of the district, and whether he will not, if informed of the true state of things, try to save the people from starvation. The writer is anxious to know what steps the Magistrate takes to relieve distress.

BANGAVASI.

44. The same paper says that owing to the floods and the consequent rise in the price of rice the raiyats in East Bengal are in the greatest distress. The zamindars of East Bengal are, however, to be heartily thanked for their generosity in distributing rice among their raiyats free of charge, and in selling rice to them at reduced prices. The zamindars are thus doing what they ought to do at this juncture; but what steps are the rulers of the country taking to relieve the distress of the suffering population?

BANGAVASI.

45. The same paper quotes from the *Dacca Gazette* of the 11th September a case of suicide in Maniknagar near Syamgram reported by a correspondent from Tippera (see R. N. P. for week ending 16th September, paragraph 48), and asks the Commissioner of the Dacca division if he will say after this that there is no distress in his division.

DACCA PRAKASH,
Sept. 17th, 1893.

46. The *Dacca Prakash* of the 17th September has the following on the distress in East Bengal:—

The distress is becoming severer every day, and the country has been brought to the brink of ruin. Terrible distress prevails from one end of East Bengal to another, and no attempt is being made

to remove it. The writer's ears have been deafened by people's piteous cries of distress, but Government is looking on with perfect unconcern. The authorities say—"The price of rice has indeed increased, but there is no real distress anywhere." "Have any deaths from distress occurred?"—they ask. This means that in their opinion there will be real distress only when people will begin to die of starvation in thousands. It is the policy of Government in all matters not to prevent mischief, but to intervene after mischief has been done. Thus the police will not exert itself to prevent thefts, but will come in after thefts have been committed. No red pugree is to be seen when riots and affrays are going on and people are being killed and wounded. The police will appear when the whole thing is over and begin to make arrests. In the same way the proper time for rendering help to the distressed will, in the opinion of Government, come when people will die of starvation in numbers and whole villages will be depopulated. But Government should bear in mind that help to the distressed must be rendered now or never.

47. A correspondent of the same paper gives the following description of the scarcity prevailing in the Manikgunge sub-division of the Dacca district:—

Distress in the Manikgunge sub-division of the Dacca district.

DACCA PRAKASH,
Sept. 17th, 1893.

We have heard as well as read in police diaries that people are living on *kachu* and *safla*. Deaths from starvation are occurring in many places. Three or four women with children in their arms are frequently seen crying for food in the sub-divisional head-quarters, and supporting themselves on the leavings of boatmen's meals, or on food given them by charitable people. This is the state of things in the sub-divisional head-quarters and places near it, and who knows how people are faring in the outlying parts of the sub-division? Some days ago the Chairman of the Dacca District Board wrote to the Chairman of the Manikgunge Local Board for information regarding the prevailing distress. But the latter wrote in reply that his office had received no information on the subject. Now it may be that ignorant village people did not go to his office to make their condition known, but that does not surely justify his ignorance of the circumstances of the prevailing distress? Has he not heard cries of distress around him?

48. A correspondent of the same paper says that there is considerable distress at Dhamrai, an important village with a population of seven to nine thousand people in the district of Dacca, and gives a list of the persons in

Distress at Dhamrai in the Dacca district.

DACCA PRAKASH.

the village who are living on one meal a day, or at intervals of two, three or four days.

49. The *Dacca Gazette* of the 18th September says that the distress in the Dacca district is becoming severer. The number of beggars and others who are in need of help is

Distress in the Dacca district.

DACCA GAZETTE,
Sept. 18th, 1893.

fast increasing. The scene is hardly realisable by one who has not actually seen it. In fact, ninety per cent. of the people are getting only one insufficient meal a day. It is fortunate, however, that both the Magistrate and Commissioner are bestirring themselves. The Commissioner has promised to make a grant of Rs. 1,000 from the Famine Relief Fund when local resources fail. But one or two thousand rupees will be like a drop of water in a desert.

VI.—MISCELLANEOUS.

50. The *Burdwan Sanjivani* of the 12th September has the following on the subject of Sir Henry Norman's appointment:—

The coming Viceroy.

BURDWAN SANJIVANI,
Sept. 12th, 1893.

The writer does not know anything about the character of Sir Henry, or the method which he will adopt in the government of India. He does not therefore consider it proper to discuss the question of the new Viceroy's fitness or otherwise for the post to which he has been appointed.

Moreover, the Viceroys in these days conduct the administration of the country in such a way that they may be said to have no connection at all with the people, and the latter consequently hope for no redress at their hands against the oppressions of district officials. This being the case, it is perfectly immaterial to the people whether their Viceroy is a capable or an incapable ruler. Poor creatures as they are, they have a direct concern only with the

district officers, for their happiness or misery depends on the conduct of those officers. This being the case, it is no business of theirs even to enquire who their Lieutenant-Governor is. The news of Sir Henry's appointment therefore need in no way disturb them.

51. The *Sahachar* of the 13th September has the following:—

SAHACHAR,
Sept. 13th, 1893.

Mr. Dadabhai Naoroji on the
native element in the Civil Service.

Recently a representative of the *Pall Mall Gazette* interviewed Mr. Dadabhai Naoroji and had a conversation with him on the subject of the recent religious riots in India. Mr. Naoroji expressed the opinion that European officers in India keep themselves proudly aloof from the people, and have therefore very little touch with them, and that it is necessary for his reason to increase the number of native officers. This last statement of Mr. Naoroji's, coming at a time when the press in England is gradually beginning to understand that the recent disturbances in India were due, not as at first supposed to the influence of the Congress, but to the faults of the officials, is calculated to be damaging to the official body in this country. Two Anglo-Indian pensioners have therefore come forward to answer Mr. Naoroji: one of them is Sir George Birdwood, an old-fashioned Bombay civilian, and the other is a Punjabi Colonel. Sir George wants to make out that being a Parsi, Mr. Dadabhai Naoroji is as much a foreigner in India as Englishmen are, that he knows nothing of the Hindu religion, and that though he calls himself a representative of India, he is really not so. But the Parsis have lived in India for the last 1,200 years, and yet in the opinion of Sir George they are not entitled to be regarded as natives of India! As for Mr. Naoroji's title to be regarded as India's representative, it rests, as all such titles must always rest, on the admission of the people of the country whom he proposes to represent. And is anything more required to make Mr. Naoroji a representative of India? Sir George has questioned Mr. Naoroji's knowledge of the Hindu religion and made some egregiously erroneous statements himself to prove his own intimate acquaintance with that subject. According to him the Durga Puja takes place at the same time as the Dasahara festival, and that the latter is one of the greatest of Hindu festivals. But there is absolutely no truth in this, for the Durga Puja is not celebrated at the time of the Dasahara festival, nor is the Dasahara reckoned among the largest festivals of the country. Again, according to Sir George, Ravana having stolen Sita, Rama went to Ceylon with an army from Ajodhya, that Rama celebrated the Durga Puja about this time, and that the battle of Kurukshetra, and the death of the demon named Mahishasura at the hand of the goddess Kali, were synchronous with Rama's invasion of Ceylon! Every one of these statements is incorrect and proves that the man who has made them is utterly ignorant of Hindu mythology and religion. Sir George Birdwood ought to be congratulated on his having crammed so much knowledge and information within so small a space. Mahisasura's death took place long before Rama was born, while the battle of Kurukshetra was fought long long after Rama quitted his mortal frame. And all this conclusively proves Sir George Birdwood's title to be taken as an authority on Hindu religion and mythology.

The Panjabi Colonel says that when he was a Deputy Commissioner in that province he used to receive numbers of applications from the natives, praying for the transfer of their cases from the courts of native hakims to those of European Magistrates, and that it was only in one or two instances that the transfer of cases from the file of a European hakim was asked for. To this it may be replied that at the time the Colonel was in the Panjab, tahsildars, munsifs, Assistant Commissioners, &c., used to be selected there, and in the North-Western Provinces from among the Court amla, and it is no wonder that people there should have been anxious to have their cases transferred from the files of such officers. Such applications as the Colonel speaks of are not rare even now. The fact is that nobody questions the ability or impartiality of European officers, or doubts that a sufficient number of them is required to carry on the administration of the country. Surely, the Indians are not so foolish that they would like to see Englishmen driven out of India. It is the Anglo-Indians who falsely ascribe this motive to them. Regarding Mr. Paul's resolution, these men say that it is the outcome of a wish of the natives of

India, and of the Congressists in particular, to monopolise all posts under Government. No, it is not so; the natives do not, it is certain, entertain any such desire, for they know that India would be a heavy loser if European officers lost their present supremacy. The native mind in this matter is being misrepresented by Anglo-Indians from interested motives. The Indians hope to fill only one-sixth of the civil service of their country. It is their wish that 150 out of some 900 covenanted posts may be given to them. And is their attempt to secure for themselves only a sixth of the covenanted appointments, an attempt to monopolise all such posts, and to deprive all European civilians of their power? Reference is then made to the recent cow-slaughter troubles, and the following remarks are made:—These troubles have made it clear that they would not have taken place if there had been native Magistrates in the country. It is not correct to say, as has been said by some, that Indian officers, and Bengali officers in particular, would have lost their heads in the midst of these disturbances. Recent events have, however, shown that the very reverse would have been seen, and that no disturbances can occur where men like Dewan Joy Prokas Lal and Raja Jahandar Khan are present. It is very easy to put down riots with the help of guns, and the officers of Government can therefore get no credit for having quelled the riots. If they had known the country, they would have prevented the disturbances by explaining matters to the people. Mr. Dadabhai is therefore perfectly justified in expressing his opinion that it has become necessary to increase the number of native civilians in the country.

52. The *Hitavadi* of the 14th September refers to Mr. Phillips's apology to Raja Suryya Kanta, and remarks as follows:—

Mr. Phillips's apology to Raja Suryya Kanta.

The Raja Bahadur has, it seems, regained his lost honour, but what will become of Mr. Phillips?

Will Government now devise some new method of rewarding him? It is rumoured that the cost which Mr. Phillips has incurred in the case brought against him by the Raja will be paid out of the public treasury. Is it so? And if the rumour is true, will no one explain why it should be so? Will not a question be asked on the subject in the Bengal Council?

53. The same paper referring to Sir Henry Norman's appointment to the Viceroyalty of India remarks as follows:—

Sir Henry Norman's appointment.

The writer has already expressed his apprehensions regarding Sir Henry Norman's appointment; but the *Englishman* and other Anglo-Indian papers have gone mad over it, and this makes the writer think that perhaps the appointment is a wise one. The fact that Sir Henry Norman opposed Lord Lytton's Afghan policy is also calculated to reassure the public mind in these days of India's poverty. And if it be true that Sir Henry Norman's appointment has been owing to Lord Ripon, then all fear on its score ought to be allayed.

54. The *Samay* of the 15th September says that Mr. Phillips must be a

Mr. Phillips' apology to Raja Suryya Kanta.

very fortunate man in that he has escaped the consequences of his grossly oppressive conduct towards Raja Suryya Kanta by simply apologising to him, and that the Raja has shown an improper and undue indifference in this matter.

55. The *Sudhakar* of the 15th September has the following:—

"Bankim Babu and the Mussalmans."

Just fancy to yourself a young Bengali Deputy Magistrate, dipped to his finger-tips in English culture and fond of imitation like all his race, seated at his desk and thinking, pipe in mouth, of a fit subject for a poem. It is not every subject that will suit his purpose, he must have fighting, and neighing of horses, and clang of arms, and sounding blows. So there pass before him in review the annals of ancient Aryavarta as described by English historians. The renowned warriors of Kurukshetra and other battle-fields walk in majestic procession before his eyes. But the quick-witted Bengali poet sees at once that the trumpet-peal of the great Sanskrit epics is far above the pitch of his own feeble voice. He therefore thinks of other subjects, and at last finds one to his mind in *Tod's Annals of Rajasthan*—that book in which fancy predominates over fact, and which is based on information supplied by Rajput *Bhats* (heralds) and the family histories of the boastful Rajput princes. These annals contain glowing accounts of princes who have got up long genealogical tables, proving their descent from the sun and the moon,

HITAVADI,
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HITAVADI

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and who have magnified the petty skirmish at Kurukshetra into a great war. The Babu sees that in Rajasthan at least the Hindu rode on horses, brandished arms, fought battles and had Mussalmans for his antagonists. Here, then, if anywhere is excellent material for a poem. So he sets to write his work, calling the Mus-almans *yavanas*, painting the Rajput princes as the very impersonations of purity, nobleness and kindness, and the Mussalman Emperors as monsters of lust, cruelty and meanness, and in his poetic fervour sends the Rajput spear right through the Moslem skull and the Moslem heart.

Here, too, we have a war for a woman as in Homer's great Epos. But the Trojan war was after all occasioned by the beautiful Helen, whom Paris clearly saw standing in the flesh before him, while the war in Chitore was occasioned by the shadow of a Rajput beauty seen in a mirror by the Emperor Ala-uddin, who is described as straightway becoming mad after her. And this is the famous and much-lauded "Padmini Upakhyan."

Educated Bengalis read this poem with intense delight, and were loud in their praise of the author, for it was a poem cast in the English mould. Every Bengali father taught his son to recite at the top of his voice the famous lines—

“স্বাধীনতা হীনতায় কে বাঁচিতে চায় রে
দাসত্ব শৃঙ্খল বল কে পরিবে পায় রে
অই শুন অই শুন ভেরীর আওয়াজ রে
সাজ সাজ সাজ বলে সাজ সাজ সাজ রে।”

“Where is the man that would live deprived of liberty and wear round his feet the fetters of slavery?” List, O list to the clarion blast— “Arm, arm, O arm yourselves quickly.”

Encouraged by his success, the poet thought within himself whether he could win fresh laurels in the same field. Our poet has now grown bolder. So it is not the comparatively barbarous Ala-uddin, but the great Akbar, who is exhibited this time as sporting not amidst shadows, but among women in real flesh and blood, behaving like a drunken man, and receiving kicks from dainty female feet. But this poem was not cast in the English mould, and it therefore fell flat upon the public. Be that as it may, here begins the new poetical literature of Bengal. But that literature has produced one very sad result—it has taught the Hindu boy to despise the Mussalmans from his very childhood as a cruel, licentious and guileful people.

The educated Bengali now left off writing poems, and took to writing novels. Another Bengali Deputy Magistrate, Babu Bankimchandra, as saturated as his predecessor, the poet, with English culture, now thought of writing novels in the English style. The hero must certainly be a Hindu and his opponent as certainly a Muhammadan, or the hero could not have an opportunity of showing his prowess by wielding the sword and hurling the lance in his martial dress of *dhuti* and shirt? So the novelist introduced Jagat Sing and Osman, Pratap and Mir Kasim as contrasts to each other, gave to the Mussalmans the appellations of *Yavan* and *Mlechchha*, owned social and political kinship with them by giving them the nickname of *chacha* (uncle) and showered with a prodigal hand the epithets “barbarous,” “licentious,” and “guileful” on his Mussalman characters. Babu Bankimchandra has learnt the art of warfare only in his waking dreams, and his descriptions of combats and battles, therefore, however exciting to the cold-blooded Bengali, can excite nothing but ridicule among a martial people. The great novelists of Europe, such as Sir Walter Scott and Victor Hugo, were some time or other in their lives soldiers, and their descriptions of combats and battles are therefore as truthful as they are attractive. But, alas for the Bengali novelist, who has spent all his life on the magisterial bench and on soft quilts, and has not had to experience even for a single day the burden and heat and cruel horrors of a battle-field! he has dreamt of battles while handling his facile goose-quill and steel pen, and has fancied that swords, lances and muskets must be equally light to bear and to handle. What wonder, then, that his Bengali heroes should vanquish Mussalmans so easily? But Babu Bankimchandra has not been satisfied with depriving Mussalman males of all prowess. He has also meddled with Mussalman women. In his total ignorance of the domestic life of the Mussalman people, he has created unnatural characters like Ayesha and Dalani Begam. If, in thus dragging

Mussalman ladies out of the sacred seclusion of the *zanana*, Babu Bankimchandra, has meant to give a truthful picture of Mussalman domestic life, he is greatly mistaken. Many Hindu women do indeed dazzle the eyes of many a Lawrence and Forster while returning home from the village tank in wet clothes and with water-pails in their arms. But nothing can be more untruthful than such pictures as that of the darling daughter of a Pathan Nawab in a solitary prison cell with a captive Rajput at dead of night, or that of the beloved wife of the Mussalman Subadar of Bengal in a public shop at Murshidabad. Rebecca's position as regards *Ivanhoe* is very different from Ayesha's position as regards Jagat Sing. Rebecca is a Jewish girl, and as such is more despicable even than a dog in the eye of a Saxon, for the Jews were then a degraded and outcast race, despised and down-trodden of all. A fierce whirlwind of divine wrath had scattered them like cotton over all parts of the earth. Banished from the green and flowery banks of the sacred Zion, they had no longer a home on earth, and they were able to maintain their national existence only by means of their immense capitals and their firm faith in their own religion. With their national greatness they had lost all noble and manly virtues, and their cupidity and heartlessness are faithfully delineated in Shakespear's *Shylock*. What a difference, then, between that daughter of an outcast race and the beloved daughter of the Pathan Katlu Khan, a member of that valiant and dominant race which had demolished the image of Somnath! The position of Rebecca, a friendless captive, is immensely different from that of Ayesha in her father's palace—Ayesha, the darling of her princely parents, and the beloved of Osman, her kinsman and companion in childhood. Rebecca to *Ivanhoe* is as a mouse to the moon. By her marriage with *Ivanhoe*, Rebecca would have immensely elevated her social position. But how stands it with Ayesha and Jagat Sing? Ayesha is a daughter of the dominant race, while Jagat Sing is a member of the vanquished race. Let Bankim Babu then say whether Ayesha had anything to gain by her marriage with Jagat Sing. Thus a careful examination of every Mussalman character introduced by Bengali novelists will show how unnatural they are. Like the author of the "*Padmini Upakhyan*," Babu Bankimchandra, too, has been followed by a troop of imitators who have flooded the country with novels, in which the Mussalmans are abused right and left, and in which the Hindus are extolled as accomplishing doughty feats of arms.

The Mussalmans heartily respect Bengali authors like Michael Madhusudhan Datta and Babu Rabindranath Tagore, who have had the generosity to do justice to their Mussalman characters. But they hate with all their heart writers like Babus Bankimchandra, Ramesh Chandra and Damodar, who have such coarse minds as not to hesitate to give the Mussalmans the nickname of "*chacha*" even in their printed works.

Many are now desirous that the Hindus and Mussalmans should unite. But who are the men who have turned the Mussalmans from friends to enemies? who but the writers named above, who, in their idle dream of an uninterrupted possession of the favour of the English Government, thought it unnecessary to respect the feelings of the Mussalmans whom they have abused to their heart's content in their works? It is only a short time since that the Mussalmans of Bengal have commenced studying Bengali, and they are greatly pained to see their race vilified in every page of every work of these authors. Literature is the true mirror of the national mind, and Bengali literature being so full of abuse of the Mussalmans, it is easy to see how deep is the Bengali's hatred of the Mussalman.

A reaction will, however, soon set in. The Hindus have so long been painted as lions, and the Mussalmans as mice. But quite the opposite picture will soon be seen. We are not aware if Babu Bankim Chandra has any sympathy with the Congress. If he has, he will do well to cast his works into a blazing fire before he proceeds to take the Mussalmans by the hand as brethren.

This abuse of the Mussalmans by Bengali authors has been, as it were, a deadly poison poured into the very core of the Moslem heart, and a superficial plaster of honey will therefore be now of little efficacy. The Indian Mussalmans have not at all a gloomy future before them. There is no achievement of which the great Mussalman race need despair if they are only true to their religion. The Hindus now want to unite with the Mussalmans from interested motives. The Mussalmans, too, are not unwilling to take the Hindus by the

hand, but they must first tell them that the authors whom they applaud so highly have tried to erect a perpetual barrier between the two races. In other provinces than Bengal, the Hindus and Mussalmans lived as brethren. But the influx of educated Bengalis and the establishment of Gorakshani Sabhas have estranged the two peoples even in those provinces.

We are sorry to see certain Mussalman writers great admirers of Babu Bankim Chandra. A Mussalman gentleman, who is publishing laudatory notices of Bankim Babu's works in successive issues of the *Mihir* newspaper, is one of these writers. But if these writers had once considered what an enemy of the Mussalmans Babu Bankim Chandra is, they would not have been so eager to praise him. Babu Bankim Chandra has no lack of admirers. Babu Chunder Nath Bose has gone so far as to call him a compeer of Shakespear. The one study of the Mussalmans now should be to kill these abusive books of Bengali authors by works of their own in which the Mussalman will be painted in his true colours.

SUDHAKAR,
Sept. 15th, 1893.

56. The same paper says that it will not now express either satisfaction or dissatisfaction at the appointment of Sir Henry Norman to the Viceroyalty. If His Excellency can

The next Viceroy.

govern the country with impartiality unstinted, praise will be bestowed upon him; but if he displeases the people, he will be condemned. The writer does not, however, share the alarm with which some people are viewing the fact of Sir Henry Norman's having many relatives in various departments of the public service in India.

SUDHAKAR.

57. A correspondent of the same paper says that the Noakhali Muhammadan Association has come to the following conclusion in regard to the Civil Service examination question:—

A Muhammadan Association on the Civil Service question.

The holding of the Civil Service examination in India will be extremely prejudicial to the country. By enquiries among legal practitioners and among persons who are constantly engaged in litigation, it has been ascertained that the native judiciary are almost entirely lacking in breadth of view, and that the native magistracy in particular decide cases wholly according to their own bias. Native Deputy Magistrates as a rule never take down any statement made by a witness which conflicts with their own preconceived views. But this weakness is not observable in the civilians who come out from England, and who, whatever the misdoings they may be guilty of, are never guilty of one thing—injustice in the judicial administration. The holding of the Civil Service examination in India will therefore ruin the country by facilitating the entrance of natives into the public service. And the Mussalmans will be the greatest sufferers, for they will not be able to compete with the Hindu candidates in the Civil Service examination in the same way as they are found not able to compete with Hindu candidates in the Subordinate Executive Service Examination, and the result will be the entrance of large numbers of Hindus into the Civil Service. And that will seriously affect Muhammadan interest and religion.

PRATIKAR,
Sept. 15th, 1893.

58. The *Pratikar* of the 15th September draws the attention of Messrs. Hoare, Miller and Company to the fact that recently one day when their steamer *Apsara* was coming up from Katwa, the *serang* and conductors of the steamer took away a prostitute, who was one of the third class passengers, into the second class compartment, and there indulged in drinking and committed most obscene things to the great disgust of the passengers.

The *serang* and conductors of a steamer.

SANJIVANI,
Sept. 16th, 1893.

59. The *Sanjivani* of the 16th September says that when the Lady Dufferin Fund was created some people whispered that the

The Lady Dufferin Fund.

sole object of the fund was to make a provision for a number of European lady doctors. And time has proved the correctness of this view; for, though the services of a number of well qualified native lady doctors have always been available, the managers of the fund have not up to this time appointed one of them to the charge of the *zanana* hospital in Calcutta. The writer strongly urges the claim of Mrs. Kadambini Ganguli, who will shortly return from Europe, where she has obtained many medical degrees, to the post.

60. Referring to the riots in Kuyath in the Saran district, an account of

SANJIVANI,
Sept. 14th, 1893.

The riots in the Saran district. which has already been published in the *Amrita Bazar Patrika*, the same paper says that people are tired of reading of these riots, and if the authorities cannot by discreet and impartial conduct soon restore good feeling between the two peoples, thereby enabling each to perform its social and religious rites without hindrance from the other, the country is sure to perish in the fire that has been kindled. And if the authorities cannot soon eradicate the evil, the whole world will censure the British Government. And who knows but the evil, if left unrepressed, may in time lead to civil war and rebellion? It is the duty of Government therefore not to encourage these riots, but to quell them as soon as possible.

The writer then gives accounts of the Kuyath riots as received from correspondents, and of two riots which were imminent in the Central Provinces, but which were averted through prompt action on the part of the authorities, and observes that, if quarrels between Hindus and Musalmans break out on such slight pretexts as those which led to some of the late riots, or can be prevented only by official interference or intervention, then it is difficult to see how the Hindus and Mussalmans will live in the same country. Cannot this state of things be remedied? The two peoples were not always on such terms as they are now.

61. The same paper has the following:—

Mr. Phillips' apology to Raja Suryya Kanta. People used to say of Mr. Phillips that he is a spirited man. But money is a very dear thing to a member of such a mercantile race as the English, and Raja Suryya Kanta's claim for sixty thousand rupees therefore threw Mr. Phillips into a panic, and Mr. Phillips lost no time to apologise to the Raja. Indeed, this is not the first time that Mr. Phillips has apologised for his high-handed conduct, for everybody will remember that once before he had to apologise to the Raja of Nator for a similar reason. It is hoped that Mr. Phillips will conduct himself in future like a gentleman.

SANJIVANI.

62. Referring to the report that the Governor of Petcheli in China has

BANGAVASI,
Sept. 16th, 1893.

A patriotic Chinese Governor. applied to the Emperor for permission to expel all foreigners, and especially all Englishmen, from his jurisdiction, the *Bangavasi* of the 16th September says that in the modern civilised world the Governor of Petcheli may be censured as a boor, but he is for all that a true patriot.

63. The same paper says that though the late riots in Yorkshire in

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Treatment of rioters in England and India. England were violent enough to require the assistance of the military to put them down, and were attended with the loss of many lives, the rioters were not sent to jail in batches as similar offenders are in India. How will those Babus who consider their countrymen in every respect equal to the English people explain this discrepancy in the treatment of the two classes of rioters?

64. The same paper says that the floods in the river Yang-tse-Kiang in

BANGAVASI.

Chinese and Anglo-Indian officials. China having caused serious damage to life and property in the northern part of the Chinese Empire, the Governor of the province submitted an explanation to the Emperor, stating that the disaster was due solely to his own fault and those of his subordinates, and praying that the officers who had neglected their duty might be punished. The civilian authorities in India are requested to consider what a character that people must possess whose Governors thus acknowledge their own faults.

65. The *Dacca Prakash* of the 17th September says that Mr. Phillips has

DACCA PRAKASH,
Sept. 17th, 1893.

Mr. Phillips' apology to Raja Suryya Kanta. now been brought to his senses. He has this time come into collision with a strong man, and has been in consequence put into considerable straits. It is only a good exerciser who can free people of the ghosts which may have taken possession of them. Raja Yogendra Nath of Nator once acted as Mr. Phillips's exorciser, and this time exorcism has been performed by Raja Suryya Kanta. The Raja had to suffer considerable pecuniary loss and mental anguish in consequence of Mr. Phillips's conduct, and he resolved to teach him a lesson, and brought a suit against him. Mr. Phillips has now apologised to the Raja, and the Raja has withdrawn his case. The Raja has done well by forgiving Mr. Phillips.

But Mr. Phillips is not likely to profit by the lesson which the Raja has taught him, for charcoal does not lose its blackness even if it is washed a hundred times.

SULABH DAINIK,
Sept. 19th, 1893.

66. The *Sulabh Dainik* of the 19th September has the following :—

Bankim Babu and the riots.

The Editor of the *Sudhakar* is a Mussalman. His noble soul is full of the sentiment of national pride and national glory, and he is therefore a mouthpiece of the Mussalman community. In trying to discover the cause of the late riots, he has laid the whole blame for them at the door of the Bengali novelist, Bankim Babu. Our contemporary is of opinion that if Bankim Babu had not written his books the riots would not have occurred.

In our contemporary's opinion Bankim Babu's chief fault is that he has made a Hindu the hero of his "Durgesnandini." Here, as our contemporary thinks, lies the cause of the quarrels between the Hindus and Mussalmans.

But where, we ask, is Bankim Babu's fault? Has he committed a fault by simply making a Hindu the hero of one of his novels, and has that fault produced the riots? But if Jagat Sing is the hero of the work, is not Osman, we ask, quite a worthy rival of the hero? Has the author made Osman less worthy and less estimable than Jagat Sing? Bankim Babu has delineated the heroism and polite carriage of Osman in every line of his work. Has the Editor of the *Sudhakar* failed to notice the scene in which Osman defeats Jagat Sing and sends him to Katlu Khan's fort? It is true that Jagat Sing subsequently defeated Osman; but does that defeat constitute an eternal reflection upon Moslem valour? Did Osman show any lack of prowess in his combat with Jagat Sing? As for ourselves, we find Osman more heroic than Jagat Sing on every occasion. Our contemporary will perhaps say that we are saying this only with a view of healing the present breach between the Hindus and Mussalmans. But whoso has the least critical acumen will have no reason to question our sincerity or the correctness of what we say.

Our contemporary may say that the author might have made Osman the hero of his work instead of Jagat Sing. But we ask our contemporary, who is for adhering to history, who were victorious in the conflict for the sovereignty of Bengal—the Pathans or the Moghuls? Let our contemporary also name a single Pathan who could have dared to defy or defeat a Rajput.

Our contemporary also says that by reading Bankim Babu's works, Hindu boys began to hate the Mussalmans from their earliest years as a cruel and licentious people, that that hatred became stronger with their years, and that it has at last burst forth in the shape of the present disturbances. Here, too, our contemporary is in error. A perusal of Bankim Babu's works impresses Hindu boys with a deep sense of Moslem courage and Moslem prowess. But there are good as well as bad people in every community. Can the Mussalmans then be justly angry with Bankim Babu because he has depicted the vulgarity of vulgar Mussalmans? If Bankim Babu has presented any particular Mussalman in a hateful light, that Mussalman is certainly worthy of hatred. But is it true that Bankim Babu has shown himself partial by introducing only hateful Mussalman characters into his books? Has he not, we ask, introduced hateful Hindu characters as well? The Hindus may thus also complain with equal justice that Bankim Babu has kindled this fire by unjustly blackening their character. It is therefore clear that our contemporary's opinion is wrong. We admit that literature is the most potent means of creating national feeling. But literature which is marked by partiality, and whose sole object is to insult and wound a particular people, is not fit to be read. Will our contemporary say that Bankim Babu's works belong to this vicious class of literature?

Our contemporary is also greatly annoyed at Bankim Babu's painting Ayesha as seeking the love of Jagat Sing. He has read a severe lecture to the novelist for creating Ayesha on the model of Rebecca in Scott's *Ivanhoe*. In our contemporary's opinion Bankim Babu's Ayesha is a thoroughly unnatural character. He writes:—

"What a difference between that daughter of an outcast race and the daughter of the Pathan General Katlu Khan, a member of that victorious race which conquered India and demolished the image of Somnath!"

Again —

"Hindu women as they return from the village-tank in wet clothes and with water-jars in their arms do, indeed, dazzle the eyes of many a Lawrence and Forster and many a bearded Mollah. But it is in the highest degree unnatural as well as opposed to historic truth to represent the darling daughter of a Pathan officer as visiting, in defiance of the social and religious institution of the *parda*, a captive in a prison cell, and to represent the revered and beloved Begum of a Subadar of Bengal as standing, in defiance of the same sacred institution, in a shop at Murshidabad (and not, be it noted, in a grocer's shop on the Ganges side)." The reader sees how our contemporary thinks on these subjects. The fact of Ayesha's being the daughter of the Pathan General, Katlu Khan, does not make Jagat Sing, the son of the great Rajput prince Man Sing, her bond-slave. Is it, again, a proof of the unnaturalness of Ayesha's character that she paid a visit to the prison cell to free Jagat Sing from captivity? If, in our contemporary's eyes, the peculiarly feminine virtues of generosity, tenderness, and self-abnegation are blemishes in the feminine character, we know not what stuff his heart is made of. If, however, our contemporary says that the unnaturalness of Ayesha's character is shown by her loving Jagat Sing in preference to Osman, we can only say that love is often most capricious in the choice of its object. Will he maintain that Ayesha's declaration of love for Jagat Sing—an outburst so natural, so delicious, and so truly feminine—is marked by unnaturalness? Why, then, Shakespear's Desdemona, too, is unnatural for loving and marrying the swarthy Moor. Our contemporary ought to see that Ayesha's love for Jagat Sing is in no way a reflection upon her character or upon that of Mussalman women in general. The fact is, our contemporary is trying to rob certain respectable authors of the esteem of the Mussalman community by lashing the wind. No honest man will praise him for this wish. Instead of trying, as he should, to re-establish friendly relations between the two peoples in these dark days by the observance of strict impartiality, he is in a manner exciting the Mussalmans against the Hindus. He is also greatly annoyed with the Editor of the *Mihir* newspaper for praising Bankim Babu's Ayesha and Dalani Begum. When even an educated Mussalman like our contemporary is writing in this way against the Hindus, it is no wonder that vulgar Mussalmans should attack them still more violently. In short, we are not satisfied with our contemporary's criticism. A man who can seriously say that the Mussalmans have begun to take revenge upon the Hindus after reading the works of Bankim Babu and others is still intellectually a child.

67. The *Dainik-o-Samachar Chandrika* of the 19th September has the following:—

A Riot Commission.

The proposal made in Parliament by Sir William Wedderburn for the appointment of a Commission to investigate the cause of the late riots has been supported by the meeting recently held by the Hindus at Bombay. It is desirable that similar meetings should be held all over the country for the same purpose.

With the assistance of the whole body of European and Mussalman officials subordinate to him, Sir Charles Crosthwaite is trying his best to secure a favourable verdict for himself in Parliament, and no efforts are being spared for this purpose. There is nothing which the officials of Azamgurrh and Balia are not doing with a view of fastening the responsibility of these riots upon the Hindus.

Many respectable and influential Hindus have been charged with having taken part in the riots, and not a few have been punished! In his speech at Balia, Sir Charles even went the length of pointing his finger towards the Dumraon State, and expressing his belief in the existence of a widespread conspiracy among the Hindus in connection with this matter of cow-slaughter. The charge has been brought against the Gorakshani Sabhas that they have secret spies in their pay, and have by their agency instigated the Hindus to attempt the prevention of cow-slaughter. In short, Sir Charles would throw the whole blame of the riots upon these Sabhas. Another indictment brought against the leaders of the Hindu community is that though they were all aware that a riot was imminent, none of them sent any information of the fact to the officials. Sir Charles is doing his utmost to collect evidence in support of these

DAINIK-O-SAMACHAR
CHANDRIKA,
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charges. The papers of the Gorakshani Sabhas have been seized, and the authorities are getting them translated by Mussalmans! The Mollah sitting in judgment over the fowl! And who shall say that spurious documents will not be found mixed up with the original and authentic records of the Sabhas?

Everything is possible when the object is simply to make out that the Hindus are guilty. It is said that some officials have set the Mussalmans to act as spies over the Hindus. If this is true, there can be no doubt that many of these spies will seize the opportunity to gain their personal ends. Correspondents of newspapers say that some wicked Mussalmans are now doing a very profitable business by fleecing innocent and well-to-do Hindus by threatening to get them arrested by the police. Can it be that all these rumours are unfounded?

The whole body of executive officers have formed themselves into a league with Sir Charles Crosthwaite for their head. It is also clear from the acts of some of the judicial officials that they, too, are finding it impossible to conduct themselves with impartiality at this time. In connection with these riots, the case for Government is being prepared with increased vigour since the proposal to appoint a Riot Commission was made in Parliament. As regards this proposal, it is the belief of the *Pioneer* and other advocates of Government that if a Commission is really appointed, it will be the easiest thing to convince it that it is the Hindus and their Gorakshani Sabhas that are wholly responsible for the late riots.

According to some people, this attitude of defiance that has been taken up by the *Pioneer* and other advocates of Government is only an attitude that has been affected by them in order to gain a purpose. But the fact seems to be that the *Pioneer* has read the official papers and knows how the case for Government is being prepared, and it is therefore confident that the decision of the Commission will be adverse to the Hindus.

There can be no doubt that the Hindus have absolutely no chance of success in a contest against Government. They do not possess the facilities and resources for the collection of evidence which are possessed by the officials. The latter can do and are doing just as they please. They can make out that night is day and that day is night. Who does not know how the police can put a grave complexion on a trivial case? It is not at all difficult to see how the matter stands when the official body in a province, including even the Lieutenant-Governor, have taken up a hostile attitude towards the Hindus. "We see why it is that the *Pioneer* and others say that enquiry will prove the guilt of the Hindus. We also see that if an enquiry is instituted, the official body, not only in the North-Western Provinces, but all over India, will form themselves into a league.

"Still we want a Commission of Enquiry, and would seize the opportunity to ask Government to introduce the system of enquiring into the affairs of the Indian administration every twenty years, as has been proposed by Sir William Wedderburn. We do not believe that the labours of a Parliamentary Committee of Enquiry, assisted by a body of honest and independent men in India, will lead to no result worth having.

"An enquiry into the administration of India is sure to produce good effects. We know that the officials will not meet with discomfiture at the hands of their Hindu subjects; but it is also certain that such an enquiry will also bring to light some at least of the shortcomings of the official body. Even that would be our gain, for exposure like that would compel the officials to conduct themselves with greater care in future."

The *Pioneer* would never have objected to an enquiry, and tried to dissuade the Hindus from demanding one, if there had been no chance of an enquiry bringing some advantage or doing anything like justice to the Hindus. Since the *Pioneer* is opposed to an enquiry, it is certain that an enquiry will do some good, and the people of India should therefore try their best to get Parliament to direct an enquiry. He who has his bed spread on the bare bosom of the sea runs no risk of catching a cold from exposure to the dew. An enquiry may possibly do some good; that it will not make matters worse is certain.

68. The same paper says that Mr. Phillips would have been held in great esteem for British nobleness of heart if he had seen fit to apologise to Raja Suryya Kanta of Mymensingh earlier than he has done.

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URIYA PAPERS.

69. The *Uriya and Navasamvad* of the 16th August is sorry to learn that it is in contemplation to appoint teachers on low salaries in Government schools and to make their services non-pensionable. The writer thinks that this may affect the quality of the instruction which is imparted in Government schools and colleges, and may prove very unfavourable to the cause of high education in the province.

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NAVASAMVAD,
Aug. 16th, 1893.

70. The same paper learns from one of its correspondents that a boat with a large number of passengers while passing through the coast canal near Mirgoda in the Midnapore district was suddenly upset, and that more than one hundred passengers who could not make their way to the bank were drowned.

URIYA AND
NAVASAMVAD.

71. The *Utkaldipika* of the 19th August is sorry to find that the Hindus and Muhammadans are quarrelling over trivial matters in different parts of India. The writer advises them to desist from such unseemly quarrels, which are sure to weaken the natives.

UTKAL DIPIKA,
Aug. 19th, 1893.

ASSAM PAPERS.

72. The *Paridarshak* for the second fortnight of *Bhādra* 1300 B.S. has heard that Mr. Ward will not admit the existence of scarcity in Sylhet so long as rice sells there under ten rupees per maund. But the Chief Commissioner should know that long before his standard of scarcity has been reached, and his heart melts in pity for his subjects, the latter will have passed away to a place where they will require no help from him.

PARIDARSHAK,
Second Fortnight of
Bhadra, 1300 B.S.

73. The same paper is glad to learn that Mr. Lee, Deputy Commissioner of Sylhet, has got the Chief Commissioner's sanction to the expenditure on relief works of Rs. 10,000 in North Sylhet, Rs. 3,000 in Karimganj, Rs. 2,000 in Maulavi Bazar, and Rs. 200 in Habiganj.

PARIDARSHAK.

74. The *Srihattavasi* for the first fortnight of *Aswin* 1300 B.S. says that the writer still seems to hear the heart-rending cry for food which he heard uttered the other day by a starving woman in the Purana Lane in Sylhet town. But will that plaintive cry never pierce the stillness of the pleasant hill residence of the ruler? Only the other day two crores of rupees were sent for the defence of the North-Western frontier. But are the lives of the men out of whom that money has been sucked of no value whatever? And if their lives are considered valueless, is there, then, really no hope for the country? Will not so much distress move Heaven to pity and teach the Government to be more sensible?

SRIHATTAVASI,
First fortnights of
Aswin, 1300 B.S.

75. The same paper says that when Sylhet was transferred from the Bengal Presidency to Assam, the Government of India wrote in reply to a memorial addressed by certain inhabitants of that district the following memorable words:—"There will certainly be no change whatever in the system of judicial procedure under which the inhabitants of Sylhet have hitherto lived, nor in the principles which apply throughout Bengal to the settlement and collection of land revenue." But little respect has been shown for the promise thus made by the Government of India. The Assam Land Regulations of 1886, the Sylhet Rent Regulation and the Jhum Regulation which was passed the other day without affording the people even an opportunity of protesting against it have quite revolutionised the system of law and judicial procedure as well as the mode of settlement and collection of revenue which were formerly in vogue in Sylhet. It is now rumoured that, in contravention of the hitherto established practice in Sylhet, the Assam Government intends to transfer, on the strength of section 3 of the Land Acquisition Act of 1870, the power of hearing appeals against the valuation of houses and lands by Collectors from the District Judge

SRIHATTAVASI.

to an Executive Officer. But this arrangement will be extremely mischievous in its operation. This could never have happened if Sylhet had remained under the Bengal Government. This arrangement will certainly amount to a breach of the promise of the India Government referred to above. If a special officer is to be appointed for the hearing of valuation appeals under the Land Acquisition Act, let the District Judge be appointed such officer as before. Again, a military man, Lieutenant Halliday, has been appointed as a judicial officer in Sylhet in direct contravention of the practice in Bengal.

SRIHATTAVASI,
First Fortnight of
Aswin 1300 B.S.

76. The same paper says that though Jaintia in Assam came under British rule more than half a century ago, the education of its people has remained at a stage

which is not at all creditable to the enlightened British Government. The Assam Education Report for 1880 says: "The mass of the people is entirely ignorant; in each of the parganas not half a dozen people will be found who know Bengali fairly; there is not a single man in the tract who knows anything of English." This was the state of education in Jaintia in 1880. At the present time there are only four pathshalas in four of the parganas with a total of 72 pupils, and their cost is only Rs. 240 per annum. Considering that the annual revenue derived by Government from this tract is Rs. 1,67,542, is not the educational grant too poor? And will this niggardliness in the cause of education increase the people's respect for the Government? So far back as 1880, Mr. Luttman-Johnson, who was then Deputy Commissioner of Jaintia, proposed that a pathsala should be established in each pargana and a model school in the Sadar station. Thirteen years have since elapsed, but far from establishing a model school, the authorities have not during this period thought fit to increase even the number of pathshalas.

CHUNDER NATH BOSE,

Bengali Translator.

BENGALI TRANSLATOR'S OFFICE,
The 23rd September 1893.